

JAN 27 1897  
WITH AN IN

# THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

**Devoted to Spiritual Philosophy and Phenomena.**

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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3RD YEAR.

SAN FRANCISCO, CAL., JANUARY 23, 1897.

No. 3.

## IMPORTANT WORK TO BE DONE.

H. D. BARRETT.

The recent National Spiritualists Convention inaugurated several very important reform movements at its meeting last October. It voted to instruct the Board of Trustees to procure files of all Spiritualist papers ever published in the United States and appropriated a small sum of money to cover the expenses of the same. It also directed the Trustees to determine the rights of Spiritualist speakers to travel upon half rates upon the railroads east of Pittsburgh, as they all are now barred from such privileges while the orthodox clergymen receive them.

The Seybert Will was also considered and directions given that the flagrant violations of its provisions by the University of Pennsylvania be thoroughly aired in Court. This is a matter in which every Spiritualist in the land is directly interested, and it should come home to every earthstone with full force.

The Lyceum question, music, literature and hundred topics were all carefully considered, and the report of the Convention, soon to be issued, will contain some very valuable and interesting reading upon these several questions. It is important that every Spiritualist in the land should be posted in regard to the various movements on foot to benefit Spiritualism, hence he should purchase at least one copy of this report, and induce his neighbor to do likewise.

The National Association officials were instructed to issue a large number of tracts for free distribution. The calls for these documents have been numerous, and frequent, so great, in fact, that the N. S. A. has been unable to supply the demand for them. Its officers are anxious to carry out every provision made by the convention, but cannot do so until they have the means in the N. S. A. treasury to enable them to act.

It will take money to make up the files of all the Spiritualist papers, and to have the same nicely bound. It will take money to push important law suits to the Supreme Court of the Nation, but our

rights as Spiritualists can be obtained in no other way. It will take money to publish the convention reports, and the necessary tracts for the benefit of the reading public. The work must be done, and it is falling heavily upon a few. A fair division of labor is necessary, and is only just to the workers themselves.

Will not the friends of Spiritualism unite their labors with the N. S. A. officials to make these measures effective? Divide the labor, friends, among the many and it will be quickly and effectively done. Let each one give a little, and the many littles, united in one whole, will do much for our beloved Cause. Fill the N. S. A. treasury, and missionaries can be set at work, tracts freely distributed, and the rights of the humblest Spiritualist in the land settled for all coming time. It is New Year's now, and we are facing the future with new courage. By uniting our efforts, our contributions, we can make our victory doubly sure. Let us act, then in the midst of our rejoicings, and give to the cause that has given us the sweetest comfort ever vouchsafed to man.

Have we not been benefited ten dollars' worth by our Spiritualism during the past year? If so, let us demonstrate that fact by some act that will prove it beyond a doubt. Are there one thousand loyal Spiritualists in the United States? If so, now is the time for them to declare themselves such, and to prove it by their actions. A ten dollar subscription to the general fund of the N. S. A. has been started by its President. He asks the Spiritualists of the country to unite with him in this offering, be the number one thousand or ten thousand, that some practical results may issue from their Spiritualism. Ten dollars is but a small sum alone, but one or ten thousand tens is a total that will make Spiritualism a power in the land. Send in your ten dollar, one hundred dollar, or one thousand dollar subscriptions to the N. S. A. fund, and ask Sec'y Woodbury for a receipt for the same. He is at headquarters to serve you, and is anxious for you to serve Spiritualism in a practical way. Send in your money, friends, and it will be applied to a good cause. Every dollar will be legitimately expended, and strictly accounted

for. Don't forget to purchase copies of the reports for '93, '94, '95, and '96, at twenty-five cents each.

Send all orders, and all donations to Hon. F. B. Woodbury, Sec'y, N. S. A., 600 Pa. Ave. S. E., Washington, D. C.

#### **ORGANIZATION IS NECESSARY.**

Organization is the basic principle of all formulated action. Without the organic body there would be no objective life—no external manifestation of force. From the glorious planets that march in ceaseless order above our heads, to the tiny pebble that rolls along the pathway at our feet, all things reveal the existence and the utility of organized, sentient being. What is true of planets and suns is true of mountains and plains. What is true of Nature's handiwork is true of the human structure and of the animal kingdom. All are represented by the organic form through which *Spirit* breathes and moves, vitalizing each atom and molecule with animation and force.

In every department of human activity, organization is an important factor to progress and success. Systems of government are based upon organized effort and action along lines of thought and labor for the benefit and blessing of the community. In the Social world, co-operation on the part of its leaders and followers makes associative life pleasing and valuable. In religious fields, organization among those who have the good of any cause and theory at heart makes for successful and interesting results in the efforts of pastor and people to build up their parish and to perpetuate its teachings.

In domestic economy, systematic action which organizes the members of the household into a band of harmonious and willing workers toward the good of the whole, makes the family machinery run smoothly and gives satisfaction to each one.

Among Spiritualists, organization for purposes of mutual improvement and elevation, for the practical carrying on of public and other meetings in the interest of our Cause and for the advancement of mediumship, for the promotion of social life among our people, for the enhancement of the spiritual and mental culture of the children, and for other wise purposes, is important and necessary. One may wish Spiritualism ever so much good, but if he shuts himself up at home and pays no attention to its needs, he will have no special influence in the progress or welfare of the Cause.

For my part, I believe in organization. I believe it is necessary to the upbuilding and promulgation of Spiritualism. I believe that we have need of local societies, lyceums, State associations, and a national organization, that our work may be carried on to its best and fullest results.

We have no creed—we need no sectarian dogma—our organization is not crystallized into fossilized opinion. Each member has the right of private judgment, and to express honest conviction. Our line of action is; "Each for all and all for each." Come over and help us!

MRS. M. T. LONGLEY.

#### **DEVELOPMENT.**

During my ten years of married life, my wife being a medium of extraordinary power, we had many sittings, especially in the first two years of that time. After those years, her health becoming more and more impaired, the sittings gradually became few and far between, until within the last year or two they ceased altogether. In all that time, though I had scores—not to say hundreds—of interviews with the guides and friends of the spirit world, (for the trance was one of her many phases), I never discovered any sign of development" in my own person. Magnetic healing was, perhaps, an exception; though this power, as I suppose, resides in all persons in a good degree when trained for a time. Since her birth into spirit life, which occurred last May, I have thought that I felt my loneliness more than any other man ever did since time began.

Every night, unless especially hindered, I sit alone, and have done so during these seven months to get some token, however slight, that I am still remembered by friends in the unexplored realms. But weeks passed into months with almost no sign whatever of response in any manner or form. The table, which in former days had rocked and rapped for us most liberally on all occasions when raps were expected, never seemed to rap responsively to me. Occasional raps have come on the table and much louder ones in the large trunk which was hers, but though heard almost every day, they are, for the most part, solitary and at intervals so wide that nothing like communication can be established, though I have tried many times. In short, it seemed the fact, rendered painfully emphatic, that "mediums are born; not developed," and that I was of the unfortunate ones whose powers are not mediumistic.

Nevertheless I could not take no for an answer, and at last I thought of the expedient of turning out the light. Not long after I did so there came faint glimmerings of lights—the tiniest specks, glistening brighter than the brightest stars for an instant, but gone as quick as a flash of lightning. Occasionally a light less brilliant but much longer, would come and linger several seconds. Still later I could most faintly feel the touches of friendly fingers on my head. By and by these lights came every night, and especially the larger lights that lingered. And the spirit fingers caressing my head (for I can call them by no other name) never failed to come; but O so faint as to be barely discernable to the sense of touch about my hair and forehead.

On Friday night, Dec. 11th, I retired about 9 o'clock, blowing out the light and as my head struck the pillow I glanced in the direction of my wife's portrait, which hangs above and a few feet to the right of my bed. The light, just as I had seen it often, formed and lingered there for some seconds, then slowly moved upward and around the wall to my left, passing the foot of the bed, then gradually descending and coming nearer and nearer to my bed, and finally within 18 or 24 inches of my head, on the left side, where it stopped, lingered a few seconds and spent itself

in a breathing appearance, the visible breath, still illuminated, approaching still nearer to my face. When the "breath" was exhausted the phenomena was at an end. All this was perfectly plain and vivid. It was on account of this last scene—the forming of the light just over my wife's portrait, the moving and the spending itself as described—that I have taken occasion to say that I have never heard of precisely such a succession of changes in any phenomenon before. That it was a friendly spirit there can be no doubt in my mind. Moreover I apprehend that the "breath," acting in itself, was intensely healing in character, as my sleep was unusually peaceful, and every night since then my faithful spirit friend has come and performed the very same routine of motion and action, not always with the same vividness as the first night, but sufficient to be entirely unmistakable as the same presence of friendly power.

Will some kind readers of the JOURNAL aid me on Friday nights by concentrating their power of inquiring thought and friendly will that this beginning may develop into materialization of feature, so that I may be able to discern the same and know if possible precisely who it is?

In the mean time, all the phenomena that has thus come to me, I try to accept with becoming unselfishness and gratitude as belonging not to me alone, but to the world, in so far as I am able to make it known, so that others may do likewise with similar or greater results.

THOS. H. B. COTTON.

Ventura, Calif., Dec. 25, 1896.

#### INSPIRATION IS NOT ENDED.

There is a popular impression that when the last book of the New Testament was penned the final word had been uttered concerning things spiritual. This is a delusion most profound. How vain is the endeavor to confine the Infinite within the limitations of a book! People who believe thus might be more reasonably employed in trying to cram the sun into a pillbox! There is no book (or books) under the sun large enough to contain all the truth. The most highly-cultured mind can, at its best, grasp but a small portion of the truth; we only "know in part," hence we can but prophesy in part.

None but the Infinite mind itself can grasp all truth. The consideration of this fact should teach us to exercise boundless charity toward all differing souls. There is surely some fragment of truth to be found in every religious system that is or has been upon the earth. And yet the orthodox Christian lays the flattering unction to his soul that he alone in all the world is right. Provoked by this attitude, small wonder that the opponent of the Christian has shown no little bitterness at times when dealing with the Christian records.

Now, it would be a great gain if both parties became aware of the fact that claims have been for the books of the New Testament which they do not make for themselves. There are twenty-seven independent books or letters. Out of the twenty-seven there is only one that makes the claim of

inspiration for itself, namely, the book of Revelations. That book of all the rest was considered by the early Christians as being of doubtful authority; and in these latter days it is of all the rest the least understood. Now, if the books of the New Testament do not claim to be inspired or infallible, why should they be treated as if they did make such a claim? It is manifestly unfair to treat them so.

Christians have claimed originality for the teaching of Jesus. But Jesus never made any such claim for himself. Through Christians making the claim for him he has often been "wounded in the house of his friends," when it has been discovered that some of his most famous sayings had been given utterance to by others hundreds of years before his time. By this absurd claim the Christians have placed Jesus in a false position.

The New Testament, treated in a rational manner, will be found upon the side of Spiritualism. Indeed, to take away the Spiritualism from those books would be to pluck the heart out of them. It would be like trying to play Hamlet with Hamlet's part left out.

CHARLES ADAMS.

#### LIGHT AND HEAT.

Light and heat are the direct results of etheric vibrations. Light (comprising the color scale) is the sensation produced on our brain, through the medium of the eyes, by etheric vibrations, having a frequency of about 500,000,000,000 (in the red) to 750,000,000,000 (in the violet) per second. These vibrations are emitted by all bodies when raised to a state of incandescence—as the sun for example—and exist only as waves in the ether until they fall on our eye, when the sensation of light is produced. Remember that outside the brain and our consciousness, light does not exist.

Heat is due to a set of etheric vibrations of a lower value, extending from 17,000,000,000 up to light vibrations per second. Physical matter is affected by these etheric pulsations just in proportion to what we may call its molecular sympathy.

The atmosphere has nothing to do with the formation of light and heat, and those etheric pulsations exist in space just as they do here. Wherever there is a source of incandescence—a sun—we have etheric waves originating and travelling outwards in the same manner as when a stone is thrown into the water—waves of water originate and spread outwards from a centre.

There is no necessity to locate the spirit world outside the atmosphere. It is more than probable that it is interwoven through and through with that plane of sensation we know as the physical universe: that it is everywhere around and within us.—*The Two Worlds.*

 The text says "All Scripture is given by inspiration of God"—referred, of course to the Old Testament, for the New was not yet compiled. But the revised version says: "Every Scripture inspired of God," and this is the true translation.

# PHILOSOPHICAL JOURNAL

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THOMAS G. NEWMAN,

EDITOR.

Assisted by an Able Corps of Special Contributors.

**[F]** All communications for the Editorial, Literary, or the News Columns should be addressed to EDITOR OF THE PHILOSOPHICAL JOURNAL, San Diego, California.

**[F]** No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by name and address of the writer—not necessarily for publication, but as a guaranty of faith.

**[F]** The Editor is not responsible for any opinions expressed in the communications of correspondents.

**[F]** Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

**[F]** Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

JANUARY 23, 1897.

**Our New Office.**

Anyone unacquainted with the labor entailed in moving an immense printing and publishing plant, can hardly imagine what an undertaking it is to pack and unpack fourteen tons of such freight and get the office in running order. In consequence of delays in finding a good location and unpacking the printing plant, we were unable to issue the PHILOSOPHICAL JOURNAL last week. This will entail no loss, however to our subscribers for we shall extend the time to cover the last issue.

We are now comfortably located at 2096 Market street, near Haight street. Three lines of street cars on Market street will reach the office, viz.: Haight, Castro, and Valencia streets. To those unacquainted with San Francisco, we may add that Market street is the main thoroughfare of the city, running from the Bay to the Pacific Ocean.

We shall be pleased to see our friends at 2096 Market street, at any time.

**Spirits Visible to the Eye.**

A correspondent of the Chicago *Chronicle* gives an account of a scientific demonstration by Dr. Baraduc, solving the mystery of the spirit, and by the aid of an electro-luminous bath made it visible to the naked eye. The doctor states that the human spirit is luminous, and adds:

The movement of the soul is proved by the action of the effluvia which escapes from the hands, and which are able, after passing through bodies on which neither heat nor light nor electricity produces any effect, to influence the needle of an instrument known as the biometer.

Their influence is shown by the manner in which they attract or repel this needle, according to the moral or physical state of the person upon whom the operation is performed. The luminosity of the soul is proved by the action of these same effluvia upon photographic plates, this action being the more evident according as the deviation of the biometer's needle betrays a more pronounced movement.

What is most curious is the fact that when the needle is attracted, the effluvia leave on the photographic plate an image representing masses of light, which look like long stretches of thick network. On the other hand, when the needle is repelled small whitish spots are formed, which look like flashes of snow; under the influence of the will, these spots can be made to come together into any figure desired by the operator.

Then if we place a plate on the forehead or chest, we obtain these whitish spots whenever those states of mind prevail which repel the needle, such as anger, joy, terror, physical activity; but when those conditions prevail which attract the needle, such as meditation, anguish, sadness, fatigue, convalescence, we obtain, not whitish spots but thick masses of light. In the former case the vital force takes outward form under the influence of the vibrations of the soul and the accelerated beats of the heart; in the latter case the vital force surges back into the human soul in order to give it new strength and courage.

Dr. Baraduc and Dr. Adam in order to find out whether an animal under the influence of violent emotions, could make an impression on a photographic plate, and, if so, in what manner, fastened a pigeon on a table with its wings spread out and its feet tied. A plate was then placed over its heart and the room was darkened. Naturally the poor bird was terrified. The plate was then developed and the doctors noted that a quantity of vital force had escaped and the plate was covered with luminous spots. The experiment was repeated four times; the spots gradually diminished in size and intensity and finally disappeared

when the pigeon, accustomed to this treatment, ceased to feel the slightest emotion.

The pigeon was killed and four photographs taken. One when the blood began to flow, another when syncope took place, a third when the bird last breathed and a fourth immediately after death. Of these the first showed flakes of vital force, which had taken an outward form; the second showed a whirlpool of vital force penetrating into the body; the third showed thin clouds of vital force, analogous to the astral photographs of the bodies of dead persons, and the fourth, taken after death, showed absolutely nothing. Doubtless this experiment, if tried on a human being, would give the same results.

The object of photographing the different phases of its death, was to prove the existence of a fluid-current in the physical body, by showing the permanent relations which exist between the attraction and repulsion of the biometer's needle and the forms which are registered by the photographic plates.

We may confidently expect in the future more surprising revelations. Dr. Baraduc's electro-luminous bath was tried on himself and is called "the fountain of youth," and his biometer may yet reveal to modern scientists much more of the mystery of life and death.

Truly, this an age of miracles, and we live—

"In an age on ages telling  
To be living is sublime."

**Eusapia Paladino.**

It seems from a letter to the editor of *Uebersinnliche Welt* that Eusapia Paladino has been further under investigation at Paris and Bordeaux, between September 15 and October 15, 1896, in the presence of Prof. Richet, Col. DeRochas, Sully Prudhomme, Desbeaux, Director of the Odeon; Maxwell, Attorney General at Grenoble; Baron DeWattville and Count Grammont, and the conclusion reached by them was that "Movements of objects without contact were produced in her presence; that hands seen and felt, were produced, while the two hands of the medium warm with life were firmly held." He closes with the statement that—"She in certain conditions, in an undoubted demonstration, produces phenomena which present science is not able to explain. That this is the case is a fact, which is not to be denied and

this opens an entirely unlimited horizon for the investigations of the learned."

### A Glowing Tribute.

The following is from the *Free Thinker* published in London, on Dec. 13, 1896, wherein Mr. C. W. Foote, the editor, in his editorial notes from America, while writing of the magnificent meeting in Central Music Hall, which formed the closing session of the Free Thinkers' Congress in Chicago, says:

The next speaker was Mrs. Cora L. V. Richmond, a Spiritualist preacher of the Church of the Soul in Chicago. Her fine presence was set off by a tasteful costume (rich but not gaudy) and her eloquence was of the highest character. She spoke as a woman should speak. A woman loses charm when she loses repose; fierce declamation, which may suit a man's more powerful physique, sounds unnatural from her lips, and turns her into a monad. Mrs. Richmond avoided this mistake even in her strongest passages. She never raised her voice much, but produced her effects by modulation. Her elocution was perfect, and her address was replete with fine thought and feeling. She dwelt upon the points she had in common with Free Thinkers, praised their noble championship of liberty, and, above all, their consistent non-recognition of any difference between men and women in the service of humanity. Mrs. Richmond sat down amidst rapturous and well-earned applause.

### Improve our Meetings.

The question to be settled is: "Do Spiritualists care enough about it, to support a healthy organization—one that is progressive and a credit to the Cause—not only locally, but State and National?" If not, the Liberal church people, who know that Spiritualism is true, and are now preaching it without labeling it will secure the support of many Spiritualists of means and culture. We must have meetings that will command the respect of the people of a community—or there is no hope.

Sensitive and refined people, when they can hear Spiritualism preached in a church with peaceful and harmonious surroundings, the best music that can be engaged, so arranged that it shall take up at least one half of the time of the service, are very apt to desert a hall where the surroundings are uninviting, the music is poor, and the entertainment is without order or system. Let us have temples in large cities, with attractive exer-

cises and good music. Where such things are provided, and harmonious conditions exist, there will Spiritualism grow and spread at a rapid rate, for the people are hungry for its phenomena, and with such surroundings would gladly accept its grand philosophy.

### Mystifying Phenomena.

A correspondent of the San Francisco Daily *Call*, of last Monday, writes from Walla Walla, Wash., of a strange circumstance which is attracting considerable attention in that locality, and gives these particulars:

Last August Ethel Gilliam, a little girl of Palouska, Wash., was taken ill, and, after three weeks, apparently died. For three hours she had every appearance of death. She then slowly revived, but was totally blind. She told her parents that she had been in heaven and had seen many friends who had gone before. There she saw the tree and river of life. There were little children in the tree eating fruit. Each inhabitant wore a crown bearing his or her name. The little girl saw a crown with her name on it hanging up and reached for it, but she was told that she could not have it yet, but that she would have to go back to earth and fulfill her mission.

Although blind, this girl can read by passing her fingers over the printed or written page, and can describe persons whose pictures are handed to her. The latter power was first discovered by J. B. Cawthorne, a photographer, whose mother lives in Walla Walla. He told the marvelous story in Palouse City, and Mr. Gray and wife, hearing it, drove out to the home of the girl to see for themselves. Mr. Gray first handed the sick girl his watch, and she told him that it was a gold watch and the time of day by passing her fingers over the glass. To make very sure that her power was genuine, a paper was held between her face and a photograph that Mr. Gray handed to her, and she described the picture perfectly as that of an old gentleman with gray whiskers and wearing a dark suit and cravat. She read from books and papers handed to her by the use of her fingers.

She saw many friends who had gone before, to the spirit world. Then they live, but in another state of existence. Surely the denizens of the spirit world are endeavoring to arrest attention, and demonstrate a continued existence.

**Mrs. D. N. Place's** many friends will be glad to learn that she has returned from a very successful visit to Los Angeles, and will be at home to friends and patrons daily except Wednesday, at 229 Fell street, San Francisco, Cal.

### Scientists and Spiritualism.

Carl DuPrel in a communication to the *Übersinnliche Welt* stated that the recent International Psychological Congress in its meeting at Munich carefully excluded from its program and proceedings anything which smacked of Spiritism or Spiritualism and this has given occasion to the report that the Spiritualists were afraid to appear with any attempt to prove their claims to recognition in a scientific demonstration. Prof. Falcomer had been invited to take part in the proceedings and to give an address on some subject, but when the subject was by him announced to be one on Spiritism he was informed that it would not be allowed to be presented. DuPrel says that somnambulism has been known for 100 years and Spiritism for 50 and a Congress which ignores both of these subjects is 50 or 100 years behind the times. As to the exposure of Eusapia Paladino he also states in the same article that this resulted not from an exposure of Eusapia, but an exposure of the unskillfulness of the investigators who did not know how to handle a delicate instrument like a medium of her caliber.

**Rev. N. F. Ravlin**, now located at "The Savoy," cor. Hill and 4th streets, Los Angeles, Cal., is a wonderfully eloquent and powerful speaker, and thoroughly progressive in his ideas. As he intends to spend the next summer in the East, the camp managers should not fail to secure his services at the different camp meetings during the season. He was a Baptist clergyman for 30 years, but about ten years ago he progressed to the higher plane of Spiritualism. Mrs. Ravlin, who will accompany him, is a sweet-spirited lady who wins admirers everywhere.

**A New Spiritual Song.**—"The Better Way" is the title of an inspired song and chorus by H. M. Higgins, just published by the Darrow-Pattison Music Co., San Diego, Cal. This is the most popular of Mr. Higgins' many excellent songs, and is always greeted with applause when sung by its author to an audience of Spiritualists.

**Do You Want** a psychometric reading? If so, please read on the last page a proposition from Mrs. Dr. Wyant, to furnish it to you *free*, by taking the JOURNAL for one year.

## Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Chas. Anderson, the boy orator, [15 years of age] gives lectures on Wednesday evenings at 997 Market street, San Francisco, Cal.

Next Sunday afternoon, the President of the State Spiritualists' Association will give an address at Loring Hall, Oakland, Cal., and officiate at the christening of the child of Dr. and Mrs. Barker.

At Scottish Hall, 105 Larkin street, San Francisco, last Sunday, under the auspices of the State Spiritualists' Association, Mrs. Maude L. Freitag, gave wonderful tests—every one of which was recognized, as usual. Mrs. Freitag will give another ballot-test seance in the same place next Sunday evening.

The wife of that veteran Spiritualist, Dr. Rin-Es passed to the "Golden Shores of the Beyond" a few days ago, and her obsequies were conducted in an appropriate manner on Tuesday last, at 909 Market St. Mrs. Rin-Es was widely known in this city and will be missed by many. The doctor has the sympathy of all in his loss, but he knows that she who has bravely trod the bill of life by his side through the years, is not gone far, but "waits for him beside the gate."

At Mozart Hall, 1358 Market St., San Francisco, Cal., Dr. Schlesinger, last Monday evening, gave many very convincing tests of spirit life and power, which had the effect to convince many skeptics. The hall was full, and all were compelled to admit the correctness of the tests he gave. Mrs. Irene M. Smith then gave an interesting lecture entitled "Freemen or Slaves." Mr. Newman, president of the State Association, being present was called for and gave an eloquent address on the facts established by the phenomena of Spiritualism. A similar meeting will be held at the same place next Monday evening.

The 25th, Christmas Festival and Entertainment under the auspices of the Children's Progressive Lyceum, of this city, was held on Wednesday evening, Dec. 23rd at 909 Market St. An excellent program, consisting of instrumental and vocal music, recitations, dialogues, etc., were rendered by the children and some of the adult members, in a manner which showed plainly that much talent is latent in the child, needing only encouragement to bring it out and reflected credit upon those who have the Lyceum system of education in charge. Especially is much praise and credit due to Mrs. E. W. Briggs, the chairman of the committee, who had prepared so good a feast for the large and appreciative audience that filled the hall.

Dr. W. P. Haworth and Dr. M. Muehlenbruch are holding meetings in Gier Hall, 511 14th street, Oakland, Calif., giving Spiritual philosophy and phenomena to good audiences of eager investigators, every Sunday evening. Dr. Muehlenbruch has been in Oakland nearly a year and is well known and very popular as a test medium. Dr. Haworth is located at the Brunswick and is having good success as a practicing physician, using electro-magnetic and other fine forces.

As a proof that popular interest in Spiritualism is on the increase in San Francisco, we have but to state that Scottish Hall which accommodates some 700 people, was filled last Sunday night, the 10th, with people anxious to see and hear the marvelous tests and proofs of spirit return given by the guides of those wonderful mediums, Mrs. J. J. Whitney and Mrs. Maude L. Freitag. Among those present were many who stand high in the annals of our city, and many of those same received a proof that their friends, whom they had mourned as dead, were still alive, and as full of love and tender interest as they were when here. The meeting, which was under the auspices of the State Spiritualist Association, was presided over by State President, T. G. Newman.

## Los Angeles Notes.

On Dec. 27th, at the Harmonial Society, W. C. Bowman lectured in the afternoon. In the evening Fred Evans gave exhibitions of his psychic power of phenomenal development to a crowded house. His tests were clear-cut and well received.

On Jan. 3rd Mr. Earle, the noted medium began his labor with the Harmonial Society.

At the First Society the interest continued unabated, with Dr. Carpenter and Prof. Allen as speakers, and Mrs. D. N. Place, Mrs. Moon and Mrs. Gould Ames as test mediums.

The Light of Truth Society, under the guidance of Prof. Carl Sawtell, reports a continued increase.

The Truth Seekers still have crowded houses. They depend principally upon home talent, and as a society for the development of young mediums stands par excellence. They have an increasing library which is the source of much attraction.

A grand concert and ball will be given by the Ladies' Harmonial Aid Society of Los Angeles, at New Music Hall, 231 South Spring street, on Thursday, Jan. 28, 1897, at 8 p. m. An excellent program is arranged, including spirit messages by Mr. Earle and Mrs. Fred. P. Evans. Psychograph by Prof. Fred. P. Evans, and a vocal solo by Mrs. Emma Sherwood, piano solo by Mrs. Sanford Johnson, violin solo by Miss Genevieve Bach, and soprano solo by Mrs. E. F. Lukens. Refreshments will also be provided, and a general good time is expected.

The city is full of mediums, and there is a constant increase in interest in Spiritualism among skeptics and almost every meeting of the societies show new faces. FRANK.

**Prof. J. J. Morse**, wrote to the JOURNAL while on the Atlantic Ocean, the letter being mailed at Queenstown, Ireland. He stated that the trip across the ocean was a very pleasant one. He sent greetings to all his friends on this side of the Atlantic, and they will all be glad to learn of his safe arrival and the generous "welcome home" which awaited him.

**A Bill** now before the Legislature of California is of much interest to Mediums and Healers. It is to legalize the curing of disease by any method desired, giving no preference to any practice or school. It should become a law, and thus do away with the frequent arrests of those who are trying to modify the sufferings of humanity, because their methods are not recognized by the existing schools of medicine.

**A ton** of paper ordered from the mill to be in San Francisco in time for this issue of the JOURNAL is delayed somewhere on the way and we are obliged to use some a trifle smaller this week.

**The office** of the *Independent Pulpit*, Waco, Tex., and its December issue, was lately destroyed by fire, as well as the library of the editor. We condole with Bro. Shaw in this loss, and hope that the friends of the *Pulpit* will rally to its aid, and provide it a new printing plant.

The "Progress of the World" in the *Review of Reviews* for January, 1897, gives an admirable résumé of the great world-events of 1896. Nowhere else can so faithful and impartial a chronicle of these stirring times be found. This illustrated editorial summary in each month's *Review* is everywhere recognized as one of the triumphs of modern journalism. The discussion of the Cuban situation is enlivened by the reproduction of timely Spanish and Spanish-American cartoons.

**With** the number bearing date January 2, *The Living Age* begins its two hundred and twelfth volume. This sterling magazine loses none of its interest or value, but rather grows in excellence as its years increase—adding the experience of the past with full appreciation of the needs of the future.

**The January number** of *The Chautauquan* is especially rich in the character of its literary productions. With the French Academy as a nucleus French literature, past and present, is made the subject of five attractive articles, three of which are profusely illustrated.

**The January issue** of the *International Magazine of Ethics* begins Vol. VII. It is devoted to the advancement of ethical knowledge and practice, and is ably edited and nicely printed. It is published at Philadelphia, at 1305 Arch street.



### The Adamic Creation.

TO THE EDITOR:

I offer a few thoughts on immortality from a Bible standpoint, considered or studied from a new point of interpretation concerning the creation of man as recorded in the first two chapters of Genesis.

If you will study carefully you will find that God made man on the sixth day, but in ending his work made a man to till the ground and a garden for him to live in; also a woman to be a help-meet for him. All this was done on the seventh day, and then he rested. A pretty good day's work. You will observe it does not say there was no man, but there was not a man to till the ground.

Now, the word man means an animal with hands. If you notice, the image of God spoken of, consisted of the sex—male and female.

The word Eloheim is generic, and means generative forces, in the plural number.

The ape family have as just a claim to manhood as our own race. They have hands. But the passage may have referred to a lower race of men. We cannot determine that, only they had not the ability to till the ground and lived on the fruits and vegetables which grew without culture, etc.

But the point to which I wish to call attention is the fact that God made a man out of the *dust of the ground* and breathed into his nostrils the (esham) spirit of lives, (proper interpretation) and man became a living soul (suha—creature).

The distinction here made is the difference between a living and dying creature. As soul here means creature, the first man was a soul, but a dying soul or creature.

The difference between the two men consisted in the material from which they were made: One, like all animals, was from the crude earth, was mutable. How produced it is not stated, but it is to be supposed God created him or caused him to evolve from the earth under a generic law as other animals had evolved.

Now, what was the dust of the ground used to produce a living soul? Or, a soul that could not die?

Science reveals the fact of an aura or odic (odylic) force arising from every animate thing which contains all of the elementals of being. It must contain the psychic, mental and spiritual element transmitted from the corporeal being, including the etheric substance, which is material carried over the mortal or mutable into the immortal state. This putting on the form of the physical body becomes man in the immortal state.

This etheric man inhales or breathes in the spirit of lives, or living spirits, becomes a living soul or creature.

The law of analytics or synthetics can make no impression on the creature for the reason that mortality is swallowed up in life, as Paul expresses it. Now this man is the ego and becomes consciously intelligent because of inhaling the life and spirit of all animate being. Under the laws of evolution he is an ultimate of all subordinate being and inherently contains the principles of immortality and eternal life.

G. W. CARPENTER, M. D.

### Washington, D. C.

TO THE EDITOR:

Mrs. A. M. Glading of Doylestown, Pa., closed her engagement with our society and went to New York for January, February to Philadelphia, March to Brooklyn, having engagements to June, 1897. She can be addressed at her home in Doylestown, Pa., for engagements from June on for season of 1897-8. Mrs. Glading is an eminent trance speaker, her lectures being followed by tests and psychometric readings. Last Sunday the First Association of Spiritualists adopted resolutions commanding her work for them.

GOFF A. HALL, Sec.

### State Agents.

TO THE EDITOR:

The Constitution and By-Laws of the National Spiritualists' Association require that State Agents, not more than three in number, shall be appointed in each State in the Union to look after the interests of said Association and the cause of Spiritualism in general, within the borders of the several States. Provisions are also made for the appointment of a number of missionaries-at-large whose duties are fully set forth in the Constitution and By-Laws of the N. S. A. Inquiries have recently been received at this office in regard to the date of the expiration of the commissions issued to the several missionaries and State Agents mentioned above.

The public is requested to note this fact: *all commissions expire annually*; hence unless the commission bears the signature of Secretary Woodbury and the writer, with the statement on its face that it expires October 21, 1897, S. E. 49, such commissions are null and void. In some instances, parties appointed to these respective offices a year or two ago, still claim to be official representatives of the N. S. A., whereas the fact is, some commissions expired in October, '94, others in '95, and others still in '96.

It has been the aim of the N. S. A. to issue commissions to true and tried workers who would reflect credit upon the cause of Spiritualism. In this it has been eminently successful with the exception of a very few instances where appointments have been made upon what seemed to be good recommendations, when the officers of the N. S. A. did not have personal knowledge of the applicant.

Only two or three State Agents have been derelict to their duties and some four or five of the so-called missionaries. If necessary the N. S. A. will publish the names of those delinquents that the public may be warned against them.

All commissions signed by the writer since October 22, 1896, will expire October 21, 1897.

H. D. BARRETT.

### Mrs. Richmond and Chicago.

TO THE EDITOR:

The Church of the Soul, organized last June (or rather merged from the First Spiritualist Church) holds regular meetings at Schiller Theatre on Sunday mornings. Mrs. Richmond, its pastor (through whom the Church was founded) has officiated every Sunday except one, when she was called to Washington to attend the meeting of the Board and the annual convention of the National Association. The discourses have been of the high order which always come from her inspirers, and the work goes on in a steady stream of enlightenment that promises well for the great Spiritual awakening that is upon us.

The Sunday services by no means constitute the whole, or even a moiety of the work of Mrs. Richmond: Funerals, christenings, weddings, and anniversaries take up her time and ministrations. She was lately called to Iowa to officiate at a funeral, and immediately returned to go to Michigan City to attend one there. Last Sunday evening a christening service and ordination called her to the extreme southern portion of the city.

Added to this is "The Band of Harmony," which has extended its sphere of influence and usefulness by meeting in the three sections of the city alternately, and by adding an afternoon session for the ladies, at which there are very interesting topics discussed and the social feature of tea-cup and no end of chat; making those of us who belong to the sterner sex rather envious, as we are only invited to the evening sessions. However we get a good many spiritual crumbs even if we are denied the previously-served sandwiches and tea.

It is the intention, I understand, to extend the work of the Church of the Soul to many active branches of practical labor, as well as for the promotion of the teachings of spiritual truth. A Young People's Club has been formed for the purpose of mutual improvement and spiritual study. Mrs. Richmond being occasionally at liberty from other engagements to attend.

Thus are the many branches of local work carried on by the indefatigable labors of our pastor, who also neglects no duty in connection with her official relation to the National Association. May the glad tidings spread from pole to pole.

As our secretary is very busy, I am requested to send this imperfect sketch of the work being done here.

A. LAYMAN.

**The Lyceum.****TO THE EDITOR:**

I read with interest your remarks on the message of Pres. Barrett, and while I feel even more than you express, the superlative significance of the Lyceum movement, I confess surprise at the tacit ignoring of what has been done in that line. Especially from Pres. Barrett's message, we would infer that there is a great deficiency of books for its use. At the time he speaks of as the high-tide of the Lyceums, since which they have declined. The books which first gave the Lyceum movement its impetus were the "Manual" and "Guide." There are now more than 30 Lyceums using the Guide, which Pres. Barrett does not enumerate, and it is probable that there are more Lyceum members to-day than at any preceding time.

A. J. Davis, in trance, saw the children in the Summer Land, gathered in groups under banners, taught by their leaders, and organized the first Lyceum of this heavenly model. He published his Manual to assist in founding and maintaining such organizations. It was found in practice that he did not enter into details sufficiently, and although he gave the songs, the music was not given, and as there was no appropriate singing book, such an one was imperatively demanded. Zealously engaged in the Lyceum work, with a Lyceum of nearly 400 members, Mrs. Emma Rood Tuttle set herself to the task of supplying the deficiency. In this she was assisted by the well-known balladist, James G. Clark; the sage J. M. Peebles, and J. O. Barrett. The result was the Lyceum Guide, which contained fresh music with songs for Societies as well as Lyceums; Golden Chain recitations, memory gems, calisthenics, marching, and every information necessary, so that anyone with ordinary intelligence could organize and conduct a Lyceum. It is to be remarked that all the Lyceums in the cities Pres. Barrett cites as instances of progress, use the Guide.

It has been reprinted in Australia, the music being omitted, with a few slight and unimportant additions. And here I would in passing express surprise that Bro. J. J. Morse, usually so just, in his letter to the National Association, in speaking of their Lyceum books, for which he claims so much, are so thoroughly copies of the Guide that they could not be published in this country without infringement of copyright. The music is published in a separate volume, the remaining text with additions of some new pieces, and a liberal patronage of the Australian reprint!

It is put up in the cheapest form, and apparently cheaper, but the Guide is complete in itself, and its beautiful binding makes it attractive, and at the same time the price does not greatly exceed the English books. The first edition published two years ago cost a trifle more than fifty cents a copy, without any copyright to the author and I sent them to the Lyceums ordering for 40 cents. I

trusted that a second edition, would repay this loss, and this expectation has been met, the third edition being now almost exhausted.

The Manual and Guide furnish together all that is necessary to organize and conduct a Lyceum. They suggest the plan, and mark the line which the teacher should follow. It leaves the work to them, making their own culture imperative in union with those they teach.

Pres. Barrett makes a sweeping assertion that "The decline of the Lyceum is no doubt due to the lack of spiritual instructions in the text books used as Lyceum guides. The books now in vogue are valuable, but the inner meaning of Spiritualism has evidently failed to touch the minds of the children." It is true the Lyceum Guide does not have a program, beginning with prayer, or even an invocation. It does not dismiss with a benediction. It has little to say of Jesus. It leaves all this with the Conductor. Yet it would be appropriate for Pres. Barrett to point out its spiritual deficiencies. It contains selections of the choicest spiritual literature of all ages, and moral lessons on every page.

HUDSON TUTTLE.

Berlin Heights, O.

[Yes, while there are different degrees of development, and varied tastes much must be left to the conductor of a Lyceum. No programme, be it ever so perfect, will suit all. We need a Lyceum revival, and a paper under some appropriate name, conducted in its interests, would help it along; but it seems as though such was not to be—at least not now—for though the responses to our late announcement are very enthusiastic, they are not sufficiently numerous to support such an important auxiliary. ED.]

**Photographing a Spirit.****TO THE EDITOR:**

An editorial is in the JOURNAL of Dec. 5, entitled "Photographing a Spirit." I have seen the matter referred to before in the public press. It is very remarkable if true. But who is Prof. Lautrec? What is his record as a scientist? And where can photographs, such as he is alleged to have taken, be obtained? By answering the above questions through the JOURNAL you will enlighten the writer.

GEO. CRETEN.

Dallas, Tex.

[Prof. Lautrec is a prominent French scientist. We do not know where the photographs can be obtained. You will find another account of a similar nature in this issue of the JOURNAL.—ED.]

**Who are These Spiritualists? and What is Spiritualism?**—the pamphlet by Dr. J. M. Peebles, noticed on page 376, is for sale at this office for 15 cts.

The February Season is bright in stylish designs, new ideas and artistic work. The very newest fashions are carefully shown and clearly and comprehensively described, so that in each article shown reproduction is a thing of pleasure. The International News Company, 85 Duane street, New York.

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Sedgewick, Ark., Nov. 18.—In regard to the diagnosis of my case, it is perfect in every respect.—MEEDIE SHAFER.

West Pullman, Ill., Nov. 24.—Your diagnosis of my case received, and will say that it is correct in every detail.—GEORGE A. WOOD.

Hollister, Cal., Nov. 22.—Your kind letter of the 16th came to hand yesterday, giving a diagnosis of my case, and I must say that it is a very true and correct one—far better than I could have described it myself.—JOHN L. LINDELEAF.

Ashtabula, O., Nov. 5.—I am in receipt of your letter, and would say that you told me how I feel better than I could myself.—MRS. F. A. APPLEBEE.

Colorado City, Col., Nov. 23.—I received your diagnosis of my case yesterday, and I will say that it is entirely correct.—CLARA PARKER.

St. Edwards, Neb., Nov. 26.—Your answer to my letter of inquiry came last night and greatly surprised me, for I think you diagnosed my case correctly.—MRS. J. O. DISHER.

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Central Falls, R. I., 29 Ill. street, Oct. 10.—To-day, when your letter came, I was suffering with neuralgia in my face. I took your letter in my hand and laid my head on the table, and in ten minutes the pain had left me and has not returned.—MRS. M. R. HUGHES.

Chicopee, Mass., Oct. 28.—Last Thursday evening, during our half-hour sitting, I asked you to visit a lady in Springfield and relieve her of her mental depression. I insisted

upon it, feeling sure that she would feel better. I have since been told that she did feel better and slept all night that night and worked all day Friday, and said she had not felt so well for four years.—ADA. L. STONE.

Mancelona, Mich., Oct. 9.—One month ago, it hurt me so between my shoulders that at times I could not lean back against a chair. Last Tuesday I ached from my neck down to my kidneys, but that evening, no sooner had I touched your signature than my right hand flew upward, and then I commenced to rub myself, and when I had done this, I found my aches were gone.—MRS. SADIE UPDIKE.

But the many cases that are thoroughly chronic in their nature, the causes producing the lesions dating back many, many years, require in addition to the foregoing, the most skillful and scientific medical treatment and the wisest discretion in the selection of medicines and their doses, it being an established fact that what is a dose for one person will produce disastrous effects upon another. In our hands medicines act like magic, as the following will demonstrate.

Peoria, Ill., Oct. 14.—Pursuant to your request for information as to my case at weekly intervals, I write to say that, from the first dose, I have noticed an improvement.—O. H. BARKER.

Evans City, Pa., Nov. 14.—I am feeling in splendid health at this writing, thanks to your kind treatment, and the help of God. Dear Doctor, I hope you will live two hundred years, that you may still bless suffering humanity. I have taken your treatment three weeks, and received more good than from all the medicines I have taken during the whole six years I have had asthma. Wishing you more and still better success, I remain, your ever trusting patient.—MRS. ANNA DANCE.

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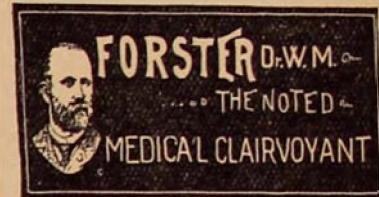
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MY DEAR MRS. DOBSON—I herewith enclose \$1.15 for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell, as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her ailments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

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Passed to spirit life from her earth home in Washington, D. C., Jan. 3, 1897, Mrs. Mary A. Babe, aged about 70 years. A true and faithful Spiritualist for many years, and one of the most loyal members of the First Association in Washington, has gone from our midst.

Her life was one continual exemplification of the principles of the religion of Spiritualism, being replete with good deeds quietly wrought for the benefit of the needy ones around her. She never let one hand know the deeds the other performed for others' good. Quietly, without ostentatious display, she lived her life. She had many devoted friends who loved her for her own true worth, who unite their testimonials of praise to the noble friend now gone from our midst. True to her religious principles to the last, she did not forget Spiritualism when leaving the flesh, taking care to leave a portion of her earthly goods for the diffusion of the light of her religion among men.

Funeral services were held on Jan. 6th: Mrs. A. M. Glading, Dr. Geo. A. Fuller, and Mrs. C. L. V. Richmond officiating.

Her husband preceded her entrance into spirit life about three years, and welcomed her to her spirit home on the day mentioned. A good woman, a veritable mother in Israel, has gone to her reward. Peace to her enfranchised spirit.

Resolutions of condolence and respect were adopted by the First Association of Spiritualists of Washington, D. C., in memory of Mrs. Babe and her work for that association and the N. S. A.

H. D. BARRETT.

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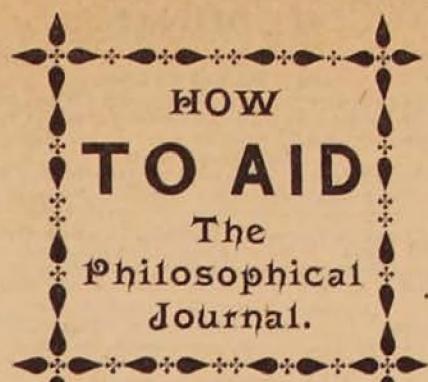
A.—(1) It is used for desire, love, inclination. See Gen. 23:8; I Sam'l 18:1; Prov. 27:7. (2) In scripture it refers sometimes to a dead body. See Num. 9:6. The Hebrew word there for dead body is soul. See Psalms 16:10. Here the word soul means dead body. (3) Sometimes the word soul refers to the life of man. See Psalms 33:19 and 7:5. (4) At other times the word soul refers to the whole person. See Gen. 14:21. "Give me the persons"—in Hebrew that is, "give me the souls," etc. (5) Sometimes the word is applied to the life of the body, which is supposed to be in the blood of both animals and man. See Lev. 17:11. Eccl. 3:21. (6) When the word is applied to man it refers to that invisible capacity and power in each person which enables them to perceive, reason, think, feel, will and act. And to be conscious of doing all these things it is generally believed to be the ego, entity, individual, the real and immortal substance in man, because of its pure spirituality. (7) When the word soul is applied to God it means the one Life, Intelligence and Power which is the source, sustenance and control of whatsoever is in being or existence.

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